There is a sense in which every man’s Religion is unique, separate, and sui generis. At the same time, in every man, Religion in its essence is one and the same thing. – Louis Jordan (1905)

Religion is solely the creation of the scholar’s study. It is created for the scholar’s analytic purposes by his imaginative acts of comparison and generalization. Religion has no independent existence apart from the academy. For this reason, the student of religion must be relentlessly self-conscious. —Jonathan Z. Smith, Imagining Religion: From Babylon to Jonestown (1982)

When a thing ceases to be a subject of controversy, it ceases to be a subject of interest.
—William Hazlitt (1830)

Course Description
Is participation in a religion necessary for being able to understand it? Or is detached objectivity necessary in order to avoid religious bias? Is a human being fundamentally a religious being—homo religiosis? Is anything really sacred? Or is one person’s sacred another person’s profane? How can you study those religious practices and ideas with which you personally disagree? Should scholars of religion be neutral observers or serve as religious critics in the public arena?

These and other questions will not be answered definitively but they will be explored in this class, which will introduce you to some of the leading theorists who have engaged them. As a survey of theories of religion, the course will examine some of the controversial debates that have animated the discipline, such as the insider/outside problem, explanations for the origins of religion, the value of description versus explanations for religion, the manner in which human communities authorize systems of behavior, and religion’s psychological, sociological, and political functions. As we move through this course, it is hoped that we will learn to articulate and pursue our questions with greater intellectual precision, complexity, and depth. At the end of the course, you will have gained a working knowledge of the theoretical tools used by scholars in Religious Studies. We will also develop an awareness of how our own presuppositions—as well as those of the scholars we read—inform the way in which religion is studied and understood. Although we will make an effort to apply each theory to various religious phenomena, ranging from Cherokee prayers to Buddhist beliefs, from Pentecostal preachers to Grateful Deadheads and New Age shamans, this course is not a survey of specific religions; rather, it is a theoretical introduction to the academic study of religion.

Course Goals and Student Learning Outcomes:
1. To become familiar with the development of the discipline of religious studies by surveying some of its most provocative theories about the nature, function, and value of religion
2. To evaluate the strengths and weaknesses of individual theories, grasp the fundamental assumptions on which each theory depends, and apply each theory to specific data
3. To foster a critical and self-conscious awareness of how scholars’ presuppositions and biases (including your own) have informed the way in which religion is understood
4. To improve the clarity of your spoken and written expression
RELS 210: Theories in the Study of Religions (T/R 9:25-10:40)

Course Requirements
This course presumes no previous study of specific religions or coursework in Religious Studies. However, this course does require a willingness to read challenging theoretical articles by scholars of religion and to engage in conversation and writing about these required readings:
There are required Electronic Readings (ER) available on OAKS under RELS 210 (Content), which registered students can access after they login to MyCharleston (http://my.cofc.edu).

Please print out each article and bring it to class on the day that it will be discussed.

There is also a recommended text: Russell McCutcheon, Studying Religion $27.95

• Regular attendance
There will be 3 allowed absences; 4 or more absences will negatively affect your grade. After 8 absences, you will be dropped from the course. If you have a legitimate excuse please let me know and contact the Undergraduate Dean’s Office to document the reason for your absence.

• Weekly Reflection Cards and participation in class discussion (20% of grade)
Every Thursday (or day marked RC due) you are to bring to class a thoughtful written reflection and/or question related to the assigned reading for that week. The reflection or question should be written on a 3x5 or 5x7 card and be based on an issue that you have found puzzling, thought provoking, challenging, or interesting. The questions should not simply ask for clarification, but raise significant issues or express concerns that are important to you about the topic.

Whatever you get out of this course is directly related to how much you put into it. Please come to class with ideas and questions that can help our class engage in meaningful discussion. Asking questions, responding to others, and offering your own ideas about the reading assignments or film clips is an important part of this course.

• Midterm (15% of grade on 10/2) and Final Exam (20% on 12/6) (=35% of total grade)
The two exams will consist of explanations of key passages from theorists and essays on topics known in advance. If you miss an exam and provide a legitimate excuse, I do give makeup tests, but they are harder than the original tests. An unexcused missed exam counts as a 0.

• Term Paper of 7 pages (20% of grade)
This paper will be based upon a theoretical analysis of a documentary film, either Devil’s Playground (2002) or Jesus Camp (2004). It is due in class on October 30.

• 3 Short Essays (8.33% each or 25% of grade)
These 3 essays will be based upon assigned topics. Each essay will require that you analyze the text (or film) closely, formulate an interpretation, and express it concisely in less than 3 pages.

Grading Scale:  

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Academic Integrity, Honor Code, and Classroom Conduct: There is a zero-tolerance policy toward plagiarism or any other form of academic dishonesty in this course. This means that anyone caught taking credit for work that is not his or her own, or cheating in any other way, will receive a failing grade for the entire course. A student found responsible for academic dishonesty will receive a XF in the course, indicating failure of the course due to dishonesty.

Students are expected to conform to the guidelines put forth in the CofC Student Handbook, which covers principles of civil conduct expected in the classroom including: Do not come in to class late or leave early. And never leave during class unless you absolutely must; leaving for a short break and then returning is unacceptable. And turn off cell phones, pagers and other electronic devices before class. Visible and noisy signs of restlessness are disruptive to others.
Lecture Topics and Reading Assignments

The following schedule of topics (with the list of readings in parentheses) is provisional, but the writing assignments are due in class on the day designated. When a written assignment lists a number followed by a or b, you can choose to write your essay on either topic.

Abbreviations: ER#1 refers to the first Electronic Reading assignment available on OAKS; RC#1 refers to the first Reflection Card based on the reading assigned for that class.

I. Locating “Religion” & Scholars of Religion: What is Religious Studies?

8/21  Introduction to the Themes of the Class
Review syllabus; discuss “On Being a Religious Studies Major”

8/23  The Blind Men & the Elephant Parable: Plural & Partial Perspectives on Religion
(ER#1-3: “Blind Men & Elephant;” “Elephant in the Dark;” “Interpretive Frames”—RC#1)
Discussion topics: All three authors of ER#1-3 present the parable of the blind men and the elephant, but they interpret its religious meaning (or meaning for religious studies) differently. What are the parable’s meanings? If the elephant is understood as a metaphor for religion, what does this assume about the nature of religion? Can religion be understood holistically? If so, who has the holistic vision that we can trust?

8/28  The Insider/Outsider Dilemma: Who’s Privileged to Understand Religion?
(ER#4-5: “Fessing Up in Theory;” “Identity and the Work of the Scholar of Religion”—RC#2)
Discussion topics: What does Jaffee mean (in ER#4): “There is no theory-free study of anything?” How might this relate to the parable of the elephant? Why does he insist that he himself is not an “authentic” interpreter of Judaism even though he is an observant Jew? To whom do scholars of religion answer: insiders or outsiders? How does concern about “authenticity” inform Cabezón’s analysis of scholars’ identities and authority (in ER#5)? Do you agree with Cabezón that no aspect of anyone’s identity privileges or undermines their authority as a scholar?

8/30  Thou Shalt (Not) Judge: Should Scholars Bracket Their Own Judgments?
(ER#6-7: “Belief Unbracketed” and “Four Responses to ‘Belief Unbracketed’”)
Essay topic 1a: Why does Prothero (in ER#6) argue that scholars of religion should move beyond “bracketing” to make moral judgments about their subjects? Does Prothero make a compelling argument or do you find the counter-arguments put forth by Orsi and Chidester more persuasive? What role might scholars play in the public arena: should they be empathetic but neutral observers or serve as religious and cultural critics?

9/4  Cultural and Historical Perspectives on the Study of Religion: What is Belief?
(ER#8-9: “Religion: Some Basics;” “Belief”)
Essay topic 1b: Why is “belief” or “belief systems” such a problematic category for classifying “universal world religions?” According to Lopez (in ER #9), how has “belief” (understood as an inner state of mind in Christian history) served as a “surrogate” for material interests? Does the “ideology of belief” distort how we study and understand non-Christian religions, such as Buddhism?

II. Religion Explained: Religion as Reducible to Something Else

9/6  Frazer on the Progress of Reason & the Survival of “Their” Magic
Discussion topics: Does Frazer subscribe to the “ideology of belief” in his distinctions between magic, science and religion? Is Frazer’s distinction between magic, science and religion a tenable one in light of Cherokee songs? Drawing upon Frazer’s insight that the human mind organizes experiences by similarity and contact, can you imagine how scholars of comparative religion might also be engaged in “magical thinking” in their scholarship?
9/11  “Our” Magic: Is There Magic in Comparing Religions?
(ER#12a-12: “In Comparison a Magic Dwells;” and “Body Ritual of the Nacirema” — RC #4)
Discussion topics: How has the “law of association” influenced western thinking about memory, magic, and comparison in the “human sciences?” Smith notes that “careful attention must be given to matters of description and comparison” and that “description [should] be framed in light of comparative interests in such a way to further comparison.” Are the “rituals” and “magic” of the so-called “Nacirema” accurately described? Does ER#12 further our understanding of “magic” or help us better grasp the challenge of studying other religions?

9/13  Freud on Religion as Wish Fulfillment: Is Religion an Irrational Illusion?
(ER#13-14a: The Future of an Illusion; “That old time religion keeps folks in line”)
Discussion topics: What does Freud mean when he says that religion is an “illusion” and the “universal obsessional neurosis of humanity?” Does “wish fulfillment” explain your own interest in the study of religions? Do socially marginalized and economically disadvantaged people in the US “cling to” religion as a refuge to escape the harsh reality of their life?

9/18  Durkheim: The Soul of Religion is Society
(ER#17-18: Elementary Forms of Religious Life; “Seeing the Sacred w/ the Social Eye”— RC#5)
Discussion topics: What makes something “sacred” according to Durkheim? Does the sacred have any intrinsic quality that sets it apart as special? Using Durkheim’s analysis of totemism, would the American flag serve as the “totem” for America today? Does “Clyde the Cougar” serve as our “totemic emblem” at CofC basketball games?

9/20  The Collective Experience of Ecstatic Excitement: Grateful Deadheads on Tour
(ER #19-20: “Religious Sentiment at the Present Time” & “Collective Effervescence”) Clips from film Tie-Dyed: Rock ‘n Rolls Most Devoted Fans
2nd short essay due: The documentary Tie-Died introduces viewers to the tie-dyed, die-hard fans of the jam band the Grateful Dead. Known as “Deadheads” these fans share a strong sense of family and community. Some Deadheads describe their community as a “church;” many of them also describe shared ecstatic experiences while listening and dancing to the music, variously described as “magic,” “group-mind,” and experiencing the “zone.” Drawing upon Durkheim’s theory of religion, briefly describe his notion of “collective effervescence” and then apply it to the film. Does Durkheim’s collective effervescence adequately describe and explain their experiences? Can you discern a strong “sacred” vs. “profane” distinction in Deadhead beliefs, rituals, or discourse in the parking lot? Are Deadheads really worshipping themselves as a sacred “clan” or “tribe?”

9/25  Turner on Rites of Passage: Living on the Liminal Edge
(ER#21-21a: The Ritual Process and “Counterpoint”— RC#6)
Discussion topics: What are some of the “liminal” states of reversal identified by Turner (in ER#21)? How might his interpretation of the ritual process be applied to Deadheads? According to Bynum (in ER#21a), why does Turner’s theory of “liminality” and “communitas” fail to explain the stories and experiences of medieval Christian women? Why does she refuse to universalize or theologize about women’s symbols and experiences based on the stories of her medieval female subjects?

9/27  Berger on Religion’s Role in the Social Construction of Reality
(ER#22-23: ‘The Sacred Canopy;” “Sacredness & Everyday Life”) Clips from Truman Show
Discussion topics: How might we apply Berger’s explanation of social legitimation to interpret “reality” TV shows? Does an analysis of the process of religious legitimation demystify (or de-legitimize) religion? Imagine that there were only one authorized religion in the US. How might our society’s “plausibility structure” be strengthened through an alliance of church and state?

10/2  Midterm in class
(Study Review Sheet for midterm exam)
III. Religion Revealed: Religion as *Sui Generis*, Utterly Unique and Autonomous

10/4 Rudolf Otto on the Holy and the Numinous: Are You “Experienced?”
(ER#24: “The Idea of the Holy” — RC#7)
Discussion topics: Does the “numinous” or the “holy” appear to be the highest common denominator of all religions? Does it imply a specific theology? How can Otto describe the content or ascertain the value of the numinous experience if its object remains beyond reason, mysterious, and “wholly other?”

10/9 William James on the Varieties of Religious Experience
(ER#25: Selections from *The Varieties of Religious Experience*)
Discussion topics: How does James’ characterization of religious experience (and mysticism in particular) echo Otto? What kinds of Christianity exemplify his generalizations about the “healthy-minded” and “sick-minded” religious temperaments? Does James’ focus on private, personal and extraordinary religious experiences provide a sound basis for critique of scholars like Durkheim and Berger, who focus on the social, the public, and the ordinary?

10/11 Convicted by the Holy Spirit: The Role of Rhetoric in Converting to the Word
(ER#26: “Speaking is Believing” — RC#8)
Discussion topics: How does Harding differ from James in her understanding of religious conversion? How formative is language (or rhetoric) in shaping religious experiences and expression? Is Harding an “insider” or an “outsider” in relation to her fundamentalist subjects? Or does her ethnography undermine this clear distinction? How do you respond to door-to-door proselytizers and their attempt to refashion yourself in their own image?

10/16 Eliade on Sacred Space and Place: Unveiling the Sacred in the World
(ER#27: “When the Sacred Manifests Itself”) Term paper prospectus due!
Discussion topics: How does Eliade’s discussion of the sacred differ from earlier scholars like Durkheim, Freud, or Otto? What can Eliade teach us about how to recognize sacred space? How does the sacred provide orientation in the world? Speculate on why nostalgia for origins and the archaic is such a powerful force in Eliade’s work; what is the effect of this nostalgia on his evaluation of history?

10/18 Eliade’s Religious Humanism: Is man really *homo religious*? What about women?
(ER#28-29: “New Humanism;” “Feminist Anthropology & Gendering Religious Studies” RC#9)
Discussion topics: Who is *homo religiosus*? How does Eliade’s “creative hermeneutics” reveal *homo religiosus* and promote a new humanism? Why does Shaw (in ER#29) claim that “the *sui generis* approach [to religion that Eliade champions] stands in contradictory relationship to the premises of feminist scholarship?” Is a feminized *homo religiosus* (*femina religiosa*) a worthwhile solution? What is constructive about the “gendering of religious studies?”

IV. Re-describing Religion: Gender, Myth, Ritual Appropriation & “Cults”

10/23 The Feminist Method and Critique
(ER#30: “Here I Stand: Feminism as Academic Method and as Social Vision”)
Discussion topics: How might scholars replace an androcentric model of religious humanity with an androgynous one? Why does this feminist author (Gross in ER#30) insist that her method makes the history of religions approach inseparable from the practice of theology? Does her approach contradict Shaw’s claim (in ER#29) that feminist scholarship is incompatible with the *sui generis* approach to religions? In what ways does the feminist critique draw upon on the social constructivist theory articulated by Berger (in ER#22)?

10/25 Gender Roles in Christian Popular Culture: Evangelical Teenage Beauty Pageants
(ER#31: “Thank You God for Making Me Cute!” — RC#10)
Discussion topics: How do the adult evangelical women who create beauty workshops for teenage girls reinforce consumer values and challenge religious and feminist assumptions? Do the girls described here seem subjected to a “patriarchal male gaze” or do they seem to be autonomous young girls who are free to construct their own identities?
RELS 210: Theories in the Study of Religions (T/R 9:25-10:40)

10/30 Theorizing *Jesus Camp* and Devil’s Playground

(No reading assignment; be prepared to discuss your term paper)

**Term paper due in class:** Drawing upon the theories of religion that we’ve studied this semester, pick two theories and apply them either to the film “Jesus Camp” or “Devil’s Playground.” You should explain your choice of the two theories in terms of what you see as the most important “lenses” for interpreting, re-describing, and explaining the religious phenomena found either in “Jesus Camp” or “Devil’s Playground.”

11/1 Myths as Mirrors for Scholars of Religion

(ER#32a: “Other Scholar’s Myths: The Hunter and the Sage” — RC#11)

**Discussion topics:** In ER#32a, Doniger presents an Indian myth about a hunter and a sage, and she suggests that this story can be interpreted as a metaphor for scholars of religion. What does she mean when she writes: “The hunting sage is my idea of the right sort of historian of religion?” What critique does she offer of those scholars who study others’ myths in order to promote them as “true stories?” Is objectivity a desirable goal for the student of other religions or is it a “myth” that should be abandoned?

11/6 Election Day — no classes, but vote!

11/8 Myths as Maps

(ER#32: “Map is Not Territory”—RC#12)

**Discussion topics:** ER#32 opens with Smith contrasting the roles of the theologian and the historian; what are the salient differences? Why does Smith value “incongruity” so highly in the study of religion? How does an awareness of incongruity in sacred narratives (e.g. the story of Hainuwele) restore the humanity of the “primitive” or “noble savage?” What are some good religious examples of a “utopian” vs. a “locative” map? What are we to conclude about the statement: “map is not territory, but maps are all that we possess?”

11/13 Ritual as Imaginative Work: Bear Hunting Rituals

(ER #33: “The Bare Facts of Ritual”)

**Discussion topics:** Do you find Smith’s theory convincing that a sacred place serves as a “focusing lens” of values, a place of clarification of what is significant? Do you agree that “there is nothing inherently sacred or profane” or that “there is nothing sacred in itself, only things sacred in relation?” If ritual is a strategy of choice that struggles with incongruity, then where is the “magic” found in hunting rituals? How can we differentiate between this magic and the “sympathetic magic” of Frazer? Are both intellectualist theories based on the “ideology of belief?”

11/15 New Age Bears: Playful Rituals or “Fictive” Religion?

(ER #35: “Parashamanism”—RC#13) Clips from Werner Herzog’s film *Grizzly Man*

**Discussion topics:** According to Grimes (ER#35), what makes New Age shamanism or “parashamanism” a “fictive” religion? What does he mean by “fictive?” Is it fair to consider rituals as performances based on “serious play” (e.g. eating wafers and drinking wine as if they were the body and blood of Christ)? Is “fictive religion” and “serious play” useful for understanding the real life (and death) of Timothy Treadwell, the *Grizzly Man* who sought to become “one with the bears” in some mystical way?

11/20 Please Don’t Squeeze the Shaman!

(ER#36: “Wanting to be Indian”) Film: *White Shamans, Plastic Medicine Men*

**3rd essay due:** How useful is Grime’s category of “fictive” religion for identifying the innovative features of parashamanism? Drawing upon Smith’s chapter the “Bare Facts of Ritual,” do the bears featured in traditional Siberian rituals seem “fictive” too? Are you persuaded by Johnson’s ethical critique (in ER#36) that the appropriation of Native American rituals by white Americans is exploitative? Or would you defend the right of New Age practitioners to borrow Native American symbols and practice some version of their rituals?

11/22 Thanksgiving Break: Eat Turkey, Give Thanks (& Remember Squanto!)
11/27  Making the Strange Familiar: Religious “Cults” in America  
(ER #37-38: “The Devil in Mr. Jones” and “Religious Studies and ‘Heaven’s Gate’” —RC#14)  
Discussion topics: How successful is Smith in making the foreign features of Jonestown seem more familiar? Does the comparative method used by Smith and Muesse, which makes the “cult-like” behavior at Jonestown and Heaven’s Gate more intelligible by relating it to well-known religious behavior, make it easier to understand but even more difficult to judge? What is the proper balance between empathy and critical judgment for the scholar?

11/29  The Scholar as Public Intellectual: What’s at Stake in the Study of Religion?  
(ER#39-40: “A Default of Critical Intelligence?” “We don’t do nuance in the study of religion” RC#15)  
Discussion topics: According to McCutcheon, what is wrong with the sui generis approach to religion? Is his own method of critical analysis and ideological critique hostile towards religion? Does his method lack nuance? What role might scholars play in the public arena: should they be neutral detached observers or serve as religious and cultural critics? What might be some of the social and cultural repercussions of various theoretical perspectives on religion that we’ve studied this semester?

12/6 (Thursday)       Final Exam @ 8:00 am!

*    *    *

If you would like to surf the web for more on RELS theory, see these on-line resources:
Religion Dispatches: Critical Analysis for the Common Good: http://religiondispatches.org/
The Immanent Frame: Secularism, Religion and the Public Sphere: http://blogs.ssrc.org/tif/
Studying Religion (University of Alabama): http://www.as.ua.edu/rel/studyingreligion.html

Religious Studies Journals that address Theories and Methods
Method & Theory in the Study of Religion
Journal of the American Academy of Religion
History of Religions
Numen

Books on Reserve that provide overviews of Religious Studies as a Discipline
Strenski, Ivan. Thinking about Religion: An Historical Introduction to Theories of Religion. 2006
RELS 210: Theories in the Study of Religions (T/R 9:25-10:40)

RELS 210 OAKS SOURCES

Please make use of this list of ER readings when you cite these sources in notes and bibliography for the term paper.

I. Locating “Religion” and Scholars of Religion


II. Religion Explained: Religion as Reducible to Something Else

15. Skip this one!
16. Skip this one!
RELS 210: Theories in the Study of Religions (T/R 9:25-10:40)


III. **Sui Generis Religion: The Autonomy of the Sacred and Religious Experience**

IV. **Redescribing Religion: Gender, Myth, Ritual Appropriation, and “Cults”**
On Being a Religious Studies Major
by Heather R. McArthur (B.A. in RELS, Vanderbilt University)

Only weeks ago as I exited the elevator and made my way into the Stadium Club for the Career Fair, I was faced with the reality of the stigma attached to my major. I bent over the welcome table and filled out my name tag: one line for my name, the other for my major. The Career Center greeter glanced at my sticker, paused, and commented that I would have to “be sure and emphasize my specific skills and abilities to the potential employers.” I noticed she did not feel the need to impart the same warning to my fellow Liberal Arts majors who clustered around me. My blood boiled, this was the stigma I have feared since I signed the declaration of major card. I am a Religious Studies major. . . hear me roar.

I do not stand on the edge of campus with a cardboard box full of small, green, faux-leather New Testaments. I am not studying to be a minister. I am not even a steady churchgoer. I am a major of Religion just as others are majors of History or Biology. I am a student of culture, not a pusher of religious doctrine. I'm not here to save your soul; I'm just here to learn. What do you know about the Religious Studies Department? It is a part of the College of Arts and Sciences. The study of Religion is a subset of humanities or social sciences. The study of Theology begins with the definition of what we're trying to define, namely God. Only since 1877 and the Dutch Universities Act has comparative Religious Studies been considered a separate entity from seminaries and theological schools. The Religious Studies department is made up of a diverse group of people all working from within the context of their own particular beliefs, trying to come to an understanding of religious history, thought, and behavior. We come in peace and mean no harm. Well, that may not be entirely true. Scholars of Religious Studies poke and prod at the rituals and dogma of various religious traditions in an attempt to better understand particular behavior, often forcing people to question their own spirituality.

The Vanderbilt course catalog describes the department as “exploring the significant dimensions of religion in various traditions. These dimensions include religious experience and conviction, worship and ritual, the formation of religious groups, issues of religious leadership, the problem of belief and non-belief, and ethics and religion.” Courses in the Religious Studies Department vary from Freudian theories of the religious experience to Women in the Buddhist Tradition. Students are expected to gain a cross-sectional representation of the world's religions and the leading scholarly interpretations. But most importantly, Religious Studies courses center on discussion. The students themselves are often one of the most beneficial resources available to the class. Students are encouraged to challenge each other and push the boundaries of belief, and the structure of ritualistic dogma and creed. Students examine the psychology, anthropology, sociology, and history of religion. Without examining the role of religion in a given society, how can we expect to understand the products of that society, their art, literature, and music?

Many students enter into a Religious Studies course expecting to deepen their preexisting faith in a given religious tradition; instead, they are forced to reexamine their own beliefs and preconceived ideas. However, my intent in writing this article is to emphasize the fact that the Religious Studies department is not about faith. There are no prerequisites of belief, heritage or practice to be a Religious Studies major. In fact, many students of religion, like myself, are continually assessing the various traditions and ideologies in hopes of eventually discovering a tradition that corresponds to our ever-changing worldview.

So with graduation becoming more of a reality than a point on the distant horizon, I'm beginning to get a little nervous. How will a potential employer view a Religious Studies major? Will it be a disadvantage or will it spark their curiosity? The Career Fair was hardly a success. A few of my resumes will be filed away in the Human Resources Department of several banks. I watched enviously as the Economics majors scurried from one booth to the next. But Career Fairs aren't everything, and unlike peyote pilgrimages and Islamic sacrifice, economic theory will never make for interesting cocktail party conversation. Seriously though, Religious Studies has challenged me to look behind belief and continue to grapple with the existential questions of life.

This article originally appeared in the December/January 1995 issue of Versus magazine.